Volume LVI CHICAGO, FEBRUARY 15, 1906 Number 24

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THIS is a World of Compensations; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it.

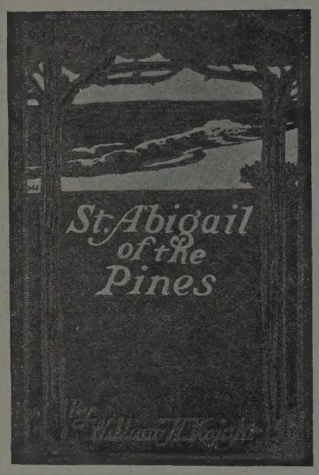
—*Abraham Lincoln.*

CONTENTS

Notes 429
Disturbing Scholarship 431
Supremacy of the People. E. P. Powell 432
The Silver Lining. William Brunton 432
THE PULPIT—
Frost in the Pulpit. Rev. J. H. Jones 433
THE CONGRESS OF RELIGION—
The Tri-Church Council at Dayton. C. A. O. 434
THE STUDY TABLE—
The Last Message of Dr. Harper. James A. Blaisdell 435
THE WATCH TOWER—
Helps to High Living 437
The Snow Lullaby. *W. D. Nesbit* 437
The Clever Cheese Maker. *Laura E. Richards* 437
THE FIELD—
The Chicago Library Club. M. E. H. 438
Announcements:
Wanted—A Young Minister 439
A New Plan 439

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

SOME POPULAR BOOKS



St. Abigail of the Pines

A NEW STORY BY WILLIAM A. KNIGHT
Author of "The Song of Our Syrian Guest"
Pp. 175. **$1.00**

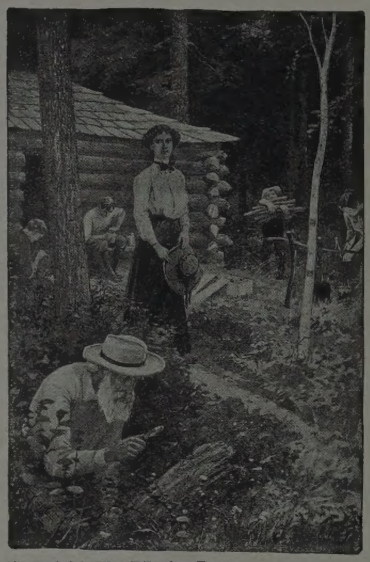
A book to warm the heart of every lover of stirring outdoor life on sea and shore, and which makes its appeal to every man and woman who knows what it is to love. A tale of old New Bedford whaling days, based on historic fact but touching the deeps of human life.

DEAN F. G. PEABODY, of Harvard, who read it in manuscript, says: "It is the real thing. It moves with vivacity, lucidity, pathos. The mastery of seamanship surprises and delights me."

Hobby Camp

By FRANK H. SWEET,
Author of "Rufe and Ruth," "Going into Business," etc.
Pp. 308. **$1.00.**

A story of life in a woodland camp where all had an interesting "hobby," filled not only with interesting incident, but with valuable instruction in natural history.



Copyright, The Pilgrim Press
From "Hobby Camp"

"The Song of Our Syrian Guest"

New Edition in Ooze Leather, **$1.25.**

Over 100,000 copies have been sold of this charming interpretation of the "Shepherd Psalm" in the light of Syrian shepherd life. The illustrated edition, printed in two colors, with stamping in white and gold, is **50 cents** net. Plain cloth and same contents, **35 cents** net. Leatherette and same contents, **25 cents** net. Pamphlet edition, **10 cents.**

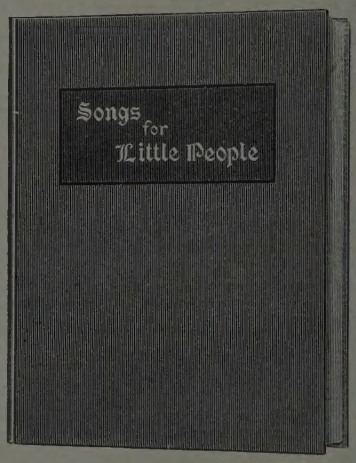
Songs for Little People

A NEW SONG BOOK
BY FRANCES WELD DANIELSON AND GRACE WILBUR CONANT
Price, 60 cents net.

Miss Lucy Wheelock, so well known as a leader in primary and kindergarten work, says of this new song book, "It shows a rare sympathy with the child life and has a fine musical quality."

Send for returnable copy to

THE PILGRIM PRESS
New York Boston Chicago



The Pilgrim Press 175 Wabash Avenue CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVI | THURSDAY, FEBRUARY 15, 1906 | NUMBER 24

How new life reaps what the old life did sow:
How where its march breaks off its march begins;
Holding the gain and answering for the loss;
And how in each life good begets more good,
Evil fresh evil; Death but casting up
Debit or credit, whereupon th' account
In merits or demerits stamps itself
By sure arithmic—where no tittle drops—
Certain and just, on some new springing life;
Wherein are packed and scored past thoughts and deeds,
Strivings and triumphs, memories and marks of lives foregone.

—*Edwin Arnold.*

An international ethical congress is being planned for, to be held in London next summer. It will be the tenth anniversary of the international ethical union organized in Zurich. Plans for a systematic propaganda and more effective organization will be discussed. This movement, so earnest, so honest, so committed to spiritual culture, to education and liberty, cannot but yield benignant results.

The Pilgrim, spite of the assumption among many journalists that a creditable illustrated weekly cannot be maintained outside of New York or some other great metropolis, persistently holds its own at Battle Creek, Michigan. The February number is beautifully and profusely illustrated and the letter text is timely and vigorous. Its frontispiece is valuable for its historic rather than its contemporary interests. The only real snow storm we have seen this winter is the one found on the first page of the *Pilgrim.* Perhaps the like of it will come again, but this artist must have drawn upon his memory. It is refreshing to look at on paper; perhaps it is more comfortable so.

The *Congregationalist* is right in calling significant the fact commented upon in President Eliot's annual report of Harvard College, that the present chairman of the present board of preachers at Harvard is an orthodox Congregational minister, Rev. E. C. Moore, for the first time in ninety years. This does not mean that Harvard College has grown orthodox, or that the Unitarians have lessened their hold upon the same, but it means that the old distinction is fading; lines are obliterated, and spite of the frantic efforts on one side of the line and the other to keep the ditch open, it avails but little; the ditch is already filled up and grass-grown in many places and in all places it has grown so narrow that handshaking intercourse is growing more and more possible.

A. C. Grier, of Racine, is a "Reverend" worth while. The other day he preferred charges with the secretary of police against the chief of police, and an official hearing is pending. The charges set forth that there is good ground for the suspension and removal from office of this chief because of his insolence and ungentlemanly treatment of those who have legitimate business with his office; because he has made unnecessary trouble to decent women, permitted the violation of the ordinances concerning the sale of intoxicating liquors and houses of ill repute to go unrebuked. When the preachers will become a militant power for righteousness, the churches which they are supposed to lead will perhaps take on new life and command new respect.

The Lincoln Farm Association was well launched at least at the Abraham Lincoln Centre last Sunday, the pastor of All Souls Church preaching in the morning on "The Childhood of Abraham Lincoln" and the sanctity of the Kentucky landmark, and in the evening on "The Sad Humorist of the Sangamon." A mere suggestion and the naming of a lady and gentleman willing to take subscriptions brought nearly fifty dollars in sums of from twenty-five cents to five dollars for the enterprise. And next Sunday the children of the Lincoln Centre are to bring the nickels that will enroll them as members of the Lincoln League. In the afternoon the pastor of All Souls church repeated his morning discourse in the new and beautiful Congregational church at Winnetka. It was the first Sunday of the new church and the Lincoln spirit was a fitting contribution to the consecration of the building that in a striking way represents the village church, the common ground of a community committed not only to civic righteousness but to civic experimentation, which must necessarily be the forerunner of civic progress. Any of our readers wishing to join this Lincoln Farm Association can secure blanks and further information by addressing the Association at 74 Broadway, New York; or UNITY will be glad to receive such contributions and will forward the same to the proper authorities, who will in due time send the necessary certificates. In order to expedite such contributions a suitable blank is printed on the last page of UNITY. Clip it and enclose it; but remember, only one nickel for each child; no more and no less; and not less than twenty-five cents or more than twenty-five dollars from adults. Let there be a long UNITY roll.

Ethical Addresses for January, published in Philadelphia, contains an address by Prof. Nathaniel Schmidt, of Cornell, on "The Persecution of the

Jews." Like all of Professor Schmidt's work, it represents careful research and offers an interesting historical background to the present distressing situation in Russia, which affords to the professor a hopeful outlook. How autocracy has fallen there! And this last crusade against the Jews he thinks is "quite as much directed against socialists and liberals of every stripe." The bureaucrats and the hierarchy have here "played their last card in seeking moral support by exciting the passions of orthodox Christianity," while "a drunken militia and a reckless constabulary only needed a tip to join in the raids upon the enemies of society." Professor Schmidt thinks that:

> The presence of a large Jewish element in the Social Democracy is significant. It indicates that the sense of social injustice is as keen in the modern Jew as it was in his forbears, and that the prophetic dream of a better society has as great a fascination to him as of yore. It is also a surety of the peaceful character of socialistic propaganda. The Jew is opposed to every war. He lives on both sides of every boundary line. His presence in our republic is invaluable. He helps to keep us true to our peaceful mission in the world. He can be depended upon whenever our institutions are in peril by sectarian encroachments. Whether orthodox or reformed, he will assist in preserving the secular character of our public schools, and in preventing public funds from being turned to denominational uses. In the struggle of the people for its rights against the self-enacted stewards of its wealth, his sense for righteousness, resourcefulness and tenacity of purpose cannot but be of greatest service.

The *Hibbert Journal* for January contains a notable article on the "Outcome of the Theological Movement of Our Age" by our friend and colleague, Rev. Heber Newton. We are glad that our friend and brother has chosen the pages of this progressive quarterly of London as the medium of communicating his "conclusion of the whole matter." It will reveal to our English as well as American friends what it is that the progressive men, even in the most conservative fellowships in America, rally around. Dr. Newton recognizes the chief force making for change in theological opinions to be physical science, Biblical criticism, the comparative study of religion, commerce and travel, and democracy, and with penetrating phrases he profoundly indicates the nature of these modifications and then proceeds to show how the "secondary body of belief found in the Creeds of Christendom are dropping away," while the fundamental doctrines of God and immortality are being recognized, "not as the exclusive possession of Christendom but as a common possession of mankind." Or, to further quote from his words:

> "The generation before us may have been a period of the decline of great convictions—the generation after us will prove a period of the renewal and the reaffirmation of great convictions. The central faiths of Christendom will be found to warrant themselves as the universal faiths of man, standing plumb upon the deep bedrock of the human reason and conscience, buttressing on our new knowledge in science and philosophy and art and sociology. Man will know that he holds in these great Christian creeds 'the ardent and massive experiences of mankind,' in 'a form of sound words' forth from which will issue in new activities the spiritual and ethical energy for the regeneration of the world, the realization of the prayer of our Master—'Thy kingdom come, Thy will be done on earth as it is in the heavens.'"

The strangest thing about Dr. Newton's article is that there is nothing in it that will seem strange and new to the ever growing multitude of liberal people now in the pews and the pulpits of the so-called orthodox churches. In many localities they are necessarily the pioneers for this kind of propaganda. What we need today is not so much the emancipation of the intellect as the strengthening of the courage. The pulpit of today needs a new baptism of heroism; more men who will speak out as Dr. Newton has done and frankly reveal to a waiting world the results of their study, the triumphs of their intellect. Having planted their own feet on the rock, let them hasten to assure others that there is no ground for fear; that it is better further on; that the result of study is not loss but gain. When the old creeds are discarded, it is not in the interest of something less but of something vastly more.

In the Congress Department attention is called to the recent meeting of the Tri-church council of Dayton, written by one of the delegates. The intelligent reader will read much between these lines. It is but the beginning of a most significant movement. Of the end, no one can predict, but that it will be something high and noble we at least cannot doubt for one moment. Note the fact that here were four bishops practically laying down their honors without protest and without display. The creed presented is significant, not in what it says but in what it leaves out. But its progressive character is indicated not only by its eliminations but by its additions. For the first time, if we mistake not, the maintenance of human freedom, the enforcement of civic justice, is frankly given creedal dignity. The United Church, if they will be satisfied with that name, is of itself a proclamation and a prophesy. Of course this name and the considerations in the last article just commented upon, necessarily eat up some of the assertions; even in this short creed the contradictions will become more apparent, but such is the history of religious movements. There may be delays on the part of the three denominations in question in the ratification of this plan of union, but there can be no defeat. The next step in the unification of orthodoxy will be the waiving of the imperative quality of immersion. When the Baptists will cease to make that ordinance mandatory, then the great fellowships of the Baptists, the Disciples, and the Christian connections will logically fall in. Somewhere in this evolution the time will come when the name and the spirit of the movement will necessarily make room, and, what is better, hearty welcome, for the Unitarians, the Universalists and the liberated Jews, who will be ready for such fellowship. For in the United Church one church will impose no bondage on another. The things that can and ought to be done in severalty will remain as binding and inspiring as now. This will leave them all the more readily to join in the things they ought to do in common. "The service of man"; "the support of works and institutions of charity and piety"; "the maintenance of human freedom"; "the deliverance of all

those that are oppressed"; "the enforcement of civic justice"; and "the rebuke of all unrighteousness." When the United Church sets itself to these common tasks the old labels of "Jew," and "Unitarian," "Baptist" and "Congregational," "Methodist" and what not, may remain but they will represent only internal preferences and prejudgments. They will by no means represent the boundaries of higher co-operation and the fellowship connected therewith. All hail to the United Church! We will watch its development with interest, and away down the road somewhere, when permitted, we will be glad to say "we" and "ours" in connection therewith.

Disturbing Scholarship*

Two books have just been issued from the press that will inevitably distress certain "defenders of the faith." Not the least distressing element in these books is found in the fact that they are the works of two men who have the courtesies of gentlemen, the morals of noble men, the spirit of devout men, they are also men of eminent scholarship, who hold an envied place in the academic world; men who, each in his own department, is conspicuous as a teacher and investigator in the field of religion.

What is more distressing, these books show that their authors have been in constant touch with the masters of thought, the acknowledged authorities, past and contemporary, in the fields represented. One of these scholars is Nathaniel Schmidt, professor of Semitic languages and literature in Cornell University and director of the American School of Archæology in Jerusalem; a man who has held his chair for many years. The other is George B. Foster, professor of the Philosophy of Religion of the University of Chicago,—a man respected for his scholarship, esteemed for the breadth as well as the accuracy of his culture, and much beloved by his pupils. Professor Schmidt's work is entitled "The Prophet of Nazareth," in which he submits the whole subject to the closest scrutiny and most painstaking analysis. The title of Professor Foster's book is "The Finality of Christian Religion." It is one of the decennial publications of the University of Chicago. This book discusses Authority-Religion,—that is, supernaturalism vs. naturalism, and the relation of the finality of Christianity to the idea of development. These two men working independently on divergent lines come essentially to the same conclusion, which conclusion is startling only to the preachers who have persistently shut their eyes to all the side lights which scholarship has been throwing upon scripture pages, in order to preserve their faith in the miraculous element in the Bible, which implies the infallibility of the text and fixes the foundations of faith outside the human soul itself upon the authority of the written text or the alleged historical facts of a Sinai-tableted revelation, an Olivet-supplement to the same and a Calvary demonstration,—the whole authenticated and closed by an arisen Christ, a bodily restoration of the Crucified one three days after the entombment.

In addition to this class of surprised ministers come the more or less extensive class of unsophisticated men and women who have pinned their faith to the interpretations of such preachers and have tried to believe that it is possible in matters of religion to persist in thinking the thoughts of their grandfathers undisturbed by the revelations of science and the progress of human knowledge. Professors Schmidt and Foster have only dared to state in scholarly terms the conclusions of modern thinking on high subjects. They have justified by philosophy and historical investigation the working creed of most intelligent men and women. It is too late in the day for the ministers above referred to to raise the cry of "Destroyers of the Faith"; "Underminers of conviction," etc. This work is done. There is no gainsaying the fact that the working religion, the practical faith of the well-informed as well as the high-intentioned men and women in all the churches, at least outside of the Catholic church, is based on the natural rather than on the supernatural; rejoices in the human Jesus rather than in the superhuman Christ. The Trinity abides as a working force only when mystically interpreted in a way that denudes the old creedal definiteness of all working potency.

Last Sunday at least one of the Baptist ministers of Chicago called upon Professor Foster to resign and cease his fell work of robbing men and women of their faith, and, if the newspapers are to be trusted, his congregation said "Amen!" It is needless to say that Professor Foster will not take his orders from such a source; it is also fair to presume that the minister in question, certainly his congregation, had not taken the pains to master Professor Foster's book, for this work of five hundred and eighteen pages of close thinking cannot be compassed in a week.

We venture to predict that both of these scholars would gladly say to their critics, "Strike, but hear!" "Criticise, but know first what it is you criticise!"

We do not pretend to have mastered these two masterful books, but we have sufficiently examined them to justify the opinion that there is nothing startling or revolutionary, nothing even strikingly original to anyone conversant with the results of modern scholarship and the working conclusions of intelligent men. The conclusions of Professor Schmidt are practically those which hold to the humanity of the Prophet of Nazareth,—the man Jesus who laid no claims to supernaturalism, who stood for individual, ecclesiastical and civic righteousness so manfully that subsequent ages invested him with a halo and ultimately deified him.

There is an interesting similarity, even to terminology, between Professor Foster's book and the beautiful book of Auguste Sabatier on "The Religions of Authority and the Religion of the Spirit." Instead of

*"The Prophet of Nazareth," by Nathaniel Schmidt. Macmillan Company, New York.
"The Finality of the Christian Religion," by George B. Foster. The University of Chicago Press.

being pilloried as enemies of faith these men and their associates should be haloed as prophets of faith who come none too early to the tasks of re-enforcing morals and religion, renewing trust and replacing the cracked and crumbling supernatural foundations of religious trust and enthusiasm with the solid masonry of natural law and universal experience.

UNITY welcomes the books and extends its hearty thanks to the authors whose tireless work, single-mindedness and courageous spirit is testified to on every page.

Supremacy of the People

We believe that the fundamental doctrine of American social life is that the people can be trusted to govern themselves; and the corollary is self evident that the people have common sense finally to secure the privilege to govern themselves; that they will unhorse any power that undertakes to seize the government, and will smash any political machine run by the shrewdest bosses. Gov. Folk, of Missouri, in his address at the Chautauqua Assembly last summer, said that the reign of graft and boodle was giving out, and that the reign of law was reasserting itself. He held that the awakening of public conscience is a marked feature of our days. "It shows that the people are indeed supreme, if they can only be aroused." It is the mission of honest statesmen to undertake this awakening of public sentiment. It has been needed from Thomas Jefferson down, and it always will be needed. A popular government, said John Adams, is not a perfect government; but, as compared with other governments, we hold it to be least liable to abuse. It is also most sure to breed reformers. It does not hinder the public conscience from expressing itself. It is hardly possible to "fool all the people all the time," said Lincoln. Governor Folk is, however, not a maker of the times, but a symptom of the times. It is not a mere matter of chance that a dozen reform governors and mayors of metropolitan cities should appear at the same time. We are sure that they are voices of the public conscience. In turn, it is natural that they should recognize the public rather than the machine.

The first and natural consequence is a growing confidence in public sentiment. Men of ability and character are turning to the common folk for their nominations. They say, Give us permission to serve you, and we will obey your will. "People," said Governor Folk, "will no longer respond to the sounding brass of mere party name, but the party must stand for something worth the while—it must mean something clean and decent." The people realize that a rascal is just as much a rascal if he belongs to one party or the other. Speaking in the State of New York he expressed a sentiment which might well be repeated in any other state. "It may not make such a difference whether your state goes democratic or goes republican; but it does make a great difference whether it goes honest or dishonest."

We may fairly count on these periods of weakening party machinery, and a coming together of the leaders and the people. It is our obligation to take advantage of such periods to make sure that they are also stages of progress. The church and the state are not really separate in purpose and aim. They are parts of one social life. We cannot have a clean church and a rotten secular organization. If boodlers and grafters are in power the church will surely be tainted. It is the interest of every Christian to see that our political life is honest and righteous. It is the same people who live and act in church and in state. We must be clean all through. An honest man cannot vote for a rascal. It certainly is our duty to make sure that we are free men in this day—free to not only create, but to assist a new race of politicians. The men who are now appealing to us, instead of making themselves bond servants to rings and bosses, must find that the people are true and responsive. We believe that they are right, but we believe also that they are politically wise. Any politician who desires to do the right thing can retain office best by frankly speaking his principles, and purposes, to the voter. E. P. POWELL.

The Silver Lining

"Every cloud has a silver lining,"
So the happy singers tell,
And they hush our weak repining,
As we hear this golden bell;
Ring it out at early morning,
Ring it out at lovely eve,
A silver lining is adorning
Every cloud, as we believe!

Silver lining round and under,
When the clouds are piling high,
When we hear the crack of thunder
And its rumble, shake the sky;
Soon the tempest will be over,
When the silver light steals out,
And quick eyes the good discover,
Knowing it was round about!

What's the use of fear and fretting,
As we travel on our way?
Ill we see, the good forgetting,
Thinking night when it is day;
Nothing is an iron fixture—
That our hearts will have to meet,
Everything has happy mixture,
Dark has light, and bitter sweet!

Take experience full of sadness,
Making earth all dark and drear,
Somewhere in it there was gladness,
That in time did bright appear;
Out of it there comes new pleasure,
All our thought of ill to leaven,
In our souls we find the treasure—
By our dream of home and heaven!

If alone this world were ours,
We have trouble far too much;
Why the sunshine, birds, and flowers—
If grim death the all can touch?
Something is behind our sorrow,
Straightening out the wrong we see,
And the coming of that morrow,
Makes it right with you and me!

Storm and cloud are in his keeping,
Who the world in beauty made,
And the Power is never sleeping,
Never is his trust betrayed;
This the silver ever shining
In the beautiful above,
All our cares and troubles lining—
Life and time are ruled by Love!

WILLIAM BRUNTON.

THE PULPIT

Frost in the Pulpit

BY REV. J. H. JONES, ST. CLOUD, MINN.

A very small audience before a preacher on Sunday morning, when he knows it ought to be much larger, has a tendency to freeze him up, which he is quite unable to overcome. One reason for this, of course, is found in the fact that there is inspiration in numbers. Those of you who come to church feel this as much as the minister does. You feel much better if you see a large audience when you come to church than you do when you see a small one; and under such conditions if the sermon is so poor that you find it purely a matter of endurance to listen to it, you find some consolation in the thought that there are a good many others besides yourself who are suffering. On the other hand, if the sermon is good—and it is more apt to be so if the audience is large—then you feel much better if you have a good company to enjoy it with you; for the same influence that goes to warm up the minister also helps to warm you up to an appreciative feeling of what you are all there for.

You may say, however, that if there is frost in the pulpit the preacher himself carries it there; because for the time, at least, he is monarch of all he surveys. This may seem to you like a clinching argument. Still, you know that that is not the process by which your kitchen water-pipes freeze when they happen to freeze up. It is never the water in them that causes them to choke up with ice, but it is the frost from the outside closing in on them that causes them to freeze. The frosty preacher is reduced to the freezing point in the same way. So if you are content to let him freeze and stay so, you ought at least to be as fair in your judgment of him as you are in your judgment of the plumbing in your kitchen.

Some may say, however, that liberalism is a cold religion any way, so we do not expect much warmth in it or about it. Well, since it is a cold religion still there is a chance to make it at least a consistent and coherent religion; and this may be done by following the example of a young Southerner who fell in love with and married a girl from Boston. After the marriage the friends of the young man were discussing the matter and wondering how it was that that ardent and warm-hearted young Southerner ever managed to thaw out that frigid Boston girl to the extent of warming her up to the subject of matrimony. Just then a friend of the bridegroom explained the case by saying: "The truth is that the fellow did not thaw the girl out or warm her up at all, but he got in dead earnest about the matter and then just simply froze on to her."

Now since Liberalism is supposed to be destitute of warmth and fervor, we might at least "freeze on to it" and make it go by the process of cohesion. It is true that the internal heat of the earth and the lava flows of volcanoes have had a great deal to do with forming and beautifying the earth's surface; but it must be remembered that the glaciers also have been very important factors in shaping the surface of the earth for us. It is true that the glaciers have been cold and slow in their work, but by their coherency and constancy and steady onward movement they have been able to perform wonders. So if you insist that you must be cold if you are a Liberal, still there is no reason why you may not be constant in your interest in and support of it; and thus if you cannot be volcanic in your fervor you may be at least glacial in your power and efficiency.

There seems to be, however, a tendency on the part of most Liberals to make religion and the church a side issue,—so to speak,—rather than a vital part of their regular interest and duty. And when that is the best that you can do for an institution or an organization then you need expect nothing more than to find icicles hanging about the people that you put in charge. In such a case you are really no part of the institution and it holds no vital place in your life. And the only way to make a thing go is to be so interested in it as to become a vital and substantial part of it. I once heard a story about a man with a wooden leg whose action illustrates the way people ought to go about doing anything which they consider worth doing at all. This wooden-legged man became interested in the poultry business, so he bought some hens and begun to raise chickens. After this he found that he needed a house for his hens. So he got lumber and hammer and nails and saw and went to work in dead earnest. When he had finished his house and was ready to leave it he found to his great annoyance that he could not get out. He thereupon called his wife to help him out of the difficulty, and when she arrived she found that he had become so intent on his work that he had actually nailed his wooden leg in as a corner post of his hen-coop, so the work he had been doing had become an essential part of himself. And that is the right and only way to do anything successfully and well. Let it become a part of yourself. Stamp upon it your own individuality,—make yourself feel incomplete without it, and feel assured that it is incomplete and unsubstantial without you. And if you do not prove yourself a vital part of the church, and thus help to warm the minister up he will soon become a refrigerator of religious traditions rather than a forge of religious inspiration.

This absence from church is the greatest reason of all why you often have frost in the pulpit. Anybody who knows anything about doing things before the public knows that a good audience is half the battle. The ministers, I believe, are about as self-reliant as any set of men that you can find, but men and women of all classes are so constituted as to be largely dependent upon the faith and interest which their fellows show in them. All of us need to feel that people have faith in us before we can do anything of much value; and the minister needs this as much as any one. The only way he has of determining whether or not you have faith in his ability to preach is by seeing you before him on Sunday morning. You may pay him promptly, and treat him royally in your homes; but if you would make a good preacher of him you must meet him at the church and show him by your presence that you believe that he has something for you. And then if he doesn't really have it in the beginning you will soon develop in him the ability and power which you are looking for.

I simply put it on the principle of profit and loss, as you might call it. And looked at simply from this point of view, the best way for you to get the most efficient service from your minister and your church is to come and thaw the frost out of the pulpit by your presence and faith and interest, and thus create a fervor of spirit and an inspiration of soul that will do you all good together. That is the only way to make the thing profitable purely from a business point of view. That is the way you make other things suc-

ceed, and that is the only way to make a success of a church.

But apart from all that has been said you ought to cultivate the religious side of your nature not only as a business proposition, but for the strengthening of your faith, the elevating of your ideals, and the refinement of your whole nature. What is it indeed, that most of you are working for in this world? Is it not for your home, your children, and your country? If you are not working for these things, then I pity you and am sorry for the future of this Republic. Whatever ambitions you may have for your sons and your daughters, you wish above all things else that they shall be true and noble men and women. You may say that this can be accomplished without a development of the religious side of their nature. I will not argue with you about the possibility or impossibility of this; but I will simply say that you may search history for noble examples, and wherever you find one you will also find that he was a man of a deep religious nature, and one with a keen sense of his dependence upon the Infinite God.

You need have no fears about your children becoming destitute of the spirit of thrift and gain, for that is so in the air in these days that no one can escape it. So that part will take care of itself. The thing then that you need to take thought about is to so impress them with a reverence for truth and honor that they will do all of their business transactions righteously. What pride would it be to you to have a rich son, if that son has no reverence for purity and honor, and is not loved and respected by his fellowmen? Let man become a grasping animal, with a full stomach and a fat pocketbook and no God, and where then will stand the safety of your maidens and fair virgins?

I agree with Bouck White, that "there is already too much grubbing in the dirt in this country, and too little lifting of the face to the sky." Build a country out of men who are bread-seekers only, and you are but laying the foundations of a magnificent ruin. Our fathers first came to these shores, not that they might become rich alone, but that they might worship God according to the dictates of their consciences. And now we, their children, are getting so that we take no interest in the worship of God at all. Not in search of bread alone was America settled, but out of the greatest tumults in the souls of men; and a country so built must not have 'The Full Dinner-pail' for its emblem, but its emblem must be a reverent and overflowing heart. Make the men of this country rich and prosperous, and with it all let them forget that God is their father and man is their brother and what will their wealth advantage?"

What the world needs today more than anything else is to be made to feel and understand that this is God's world, and that men and women are God's children. It needs this to brighten its hopes, to renew its courage, to heal it of its stripes, and to save it from its sins. What philosophy save the philosophy of religion can do this? and what prophet save the preacher of the gospel of peace is able to present this philosophy? There are none that are able to do it so well as the ministers, and they cannot do it without your assistance and your encouragement.

There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness.—*Gelett Burgess.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary

To whom all contributions for this Department should be sent.

The Tri-Church Council at Dayton

For some time the subject of a union between the Methodist Protestant, the United Brethren and the Congregational churches has been under discussion. A general council of delegates from each of the three national bodies was held at Dayton, February 7-9, to formulate plans for such a union. The Congregationalists, who are by far the largest body, numbering 650,000 members, were represented by 153 delegates, among the number being Drs. Washington Gladden, William Hayes Ward, A. E. Dunning, P. S. Moxom, J. L. Barton and other eminent members of the denomination. The United Brethren, who number 260,000, were represented by 55 delegates, among them their four bishops. The Methodist Protestants, numbering about 180,000, had 31 delegates.

From the outset a high degree of unanimity was manifest. Large committees were appointed to consider the questions regarding doctrine, polity and vested interests involved. No obstacles were encountered in any of these directions. The points of greatest difficulty were in connection with church government. The United Brethren, who have a polity similar to that of the Methodist Episcopal church, consented to give up their office of bishop and to have the system of itineracy retained only in the case of the smaller churches, who need a stronger oversight than the Congregational plan afforded. The essential principles of Congregationalism, freedom and fellowship, and the autonomy of the local church, were safeguarded in the constitution. All three denominations will doubtless have to waive their present names, the provisional title for the combined denomination being "The United Church." The action of the council was hearty and unanimous, but must await ratification by the three denominations. A committee was appointed to be on the lookout for new recruits, as this is regarded as an auspicious beginning of a larger movement looking towards a reunion of the protestant denominations.

The doctrinal statement adopted by the council is comparatively brief, and is felicitously worded. We note the absence of any reference to the fall of man or to future punishment. The reference to Jesus Christ is as "our Divine Saviour and Lord," and to the Scriptures as "the inspired source of our faith and the supreme standard of Christian truth." "But" (the article concludes) "we humbly depend as did our fathers on the continued guidance of the Holy Spirit to lead us into all the truth."

The most notable feature of the creed is the emphasis on social science contained in the following ringing statement, which forms the concluding article:

"We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the supports of works and institutions of charity and piety, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, and the rebuke of all unrighteousness."

W. B. T.

We are very glad to have a brief report of the Dayton Council, from one of our Congregational friends who participated in it. The results are certainly exceedingly hopeful, and it may be that this will prove an epoch-marking event as we had reason to think the

Canada attempt would not. A simple and irenic statement of faith was adopted setting forth the fundamental verities and ignoring the debatable doctrines. This creed is as remarkable for what it omits as for what it adds and for its felicity of expression.

Whatever may be the results of such a federation in large cities, it would seem very clear that any union of forces that could help to eliminate the host of small and dying or dead churches in the small communities, that would lessen the crime of denominational strife and rivalry, and that would make for the adequate manning of the small or isolated churches—these things alone would bring untold blessings. It remains to be seen whether the national councils of these three churches will approve and also whether any other denominations will join, but the movement is worthy of heartiest commendation. C. A. O.

WASHINGTON, D. C., Jan. 30, 1906.

DEAR UNITY: Your idea of a watch tower is fine. But your watchman would see more if he had a stronger field-glass. He would have seen that the Philippine tariff bill could not have passed without the help of Democratic votes. Turning this glass upon the Senate, your watchman would not have discerned Senator Tillman making an "outrageous attack" upon the President with a "pitchfork." He spoke as calmly as forcibly. And you would have seen reason to believe that many senators share Tillman's apprehension as to President Roosevelt's interferences who lack his courage in opposing them.

How long has UNITY gloried in the kind of senator whose "care for his political future makes him slow to oppose the popular President"? The blind adoration of Theodore Roosevelt has coarsened the ideals of the young, both men and women; it has made easier crimes of violence and greed of material possession. The Senate may not have been the right place to rebuke the cruelty shown to the unhappy wife pleading for her husband at the White House. Senator Tillman exclaimed: "You nurse your senatorial dignity and I'll speak for this unfortunate lady." Hold up a little indignation from Tillman in the wrong place, condemning violence for Roosevelt in the right place to speak, endorsing it. Mrs. Morris is not the first helpless petitioner to be treated with unwarranted cruelty by White House underlings. The poor Russian that ventured near the church door where the President patronized the Almighty was treated almost as badly a few weeks ago. Does bad become good because "the popular President" does it? Is that UNITY'S new cult? M. S. WITHINGTON.

THE STUDY TABLE

The Last Message of Dr. Harper

Only the passing of many years can put in true perspective that life of educational service which has just now come to its end. Yet even at this short range it is evident that Dr. Harper is always to be reckoned as a man of epoch-making importance. It was his good fortune to live at a day when educational leadership was ceasing to be the monopoly of clericalism and opening its opportunity to men, whether clerical or not, who evinced capacity for leadership, range and manhood. There is a deal of meaning in the fact that Dr. Harper's titie to prestige did not come by way of a merely theological training but through capacities of breadth, insight and command. He was a man of many worlds. Among business men he was a master; in scholarship he was an authority; in organization he was a statesman. He was a practical man and yet he was a spiritual man. As a young man he had skeptical instincts; as a mature man his whole idea of education centered around the religious motive.

It is such a man who is reflected in Dr. Harper's two recent books and the company of such a man is always greatening. His message rebukes us for our provincialism and reasserts in us our larger birthright. Every man who has had the endowments of a university training should read the chapter on the University and Democracy, a chapter which describes the service of the university to the body politic. In the light of such a conception nothing else was possible than that the university should become a holy cause. The chapter on the decreasing trend toward the ministry should be pondered by every man who is interested in the future of the church. The discussion of the more technical questions of education are also conceived in a spirit which makes them well worth while even to those whose immediate interests are outside of the educational field. It is not the theologian; it is the man who ever rises to the surface with such words as these:

> The visible world is great, but the invisible is still greater. The popular thought must rise above that which is merely material; it must grapple the problems of the unseen. This through all ages, has been the teaching of the highest thought. It is the teaching which has made Christianity the mother of progress and advancement.

It was fitting that one of these books should bear the title Religion and the Higher Life. Few men have been more capable of helping the modern student with his religious doubts, prejudices and aspirations. Great as was Dr. Harper's contribution to the new organization of education we venture to believe that his most impressive contribution is in that growing reassertion of the importance of religion to the rounded, and therefore the educated, life. Pre-eminently Dr. Harper would be esteemed as a practical man. He was a builder in brick and stone. He left us visible and tangible monuments. It is this man of affairs who speaks:

> I do not urge upon you any special *form* of this religion, for I have in mind its very essence, that which is common to all forms, that which makes it the power history shows it to have been through all the centuries. This step, this position, this opening of the mind and heart to an influence of the highest spiritual character, will prove to be the beginning, and indeed, the chief part, of that higher life which lies before you, that higher life upon which you have already entered and on which, we trust, your walk will continue until there comes the next step forward—the step that will usher you in to the life still higher, the highest life—the life beyond.

These are great and worthy messages with which to close the earthly ministry of this notable educator. Who shall reassert and perpetuate them in the coming years?

On the whole there is no institution in this country which has so successfully set itself to leadership in the Sunday school problem as has the American Institute of Sacred Literature, now merged in the University of Chicago. Few, if any, of Dr. Harper's services to education will ultimately prove greater than the initiation of this system of popular Biblical education. Just at the time of his death this enterprise was assuming new definiteness and completion and the outline of a tolerably definite curriculum is now set forth. Those who are restless with the older methods will do well to investigate this new set of constructive Bible studies.

Really the best book in the series thus far, the one best adapted to its purpose, seems to us the one entitled An Introduction to the Bible for the Teachers of Children and edited by Georgia Louise Chamberlin. It is happy in the topics chosen, in the method of presentation, in the lines of study suggested and in the lists of bibliography. With this book any good primary teacher ought to be able to take a step forward toward worthy Sunday school work. It seems to us that the book might well be used in alternate years with Florence U. Palmer's book: A Year's Work in the Sunday School, the former being a book of Bible study, the latter suggesting lessons from nature peculiarly appropriate to the passing year.

JAMES A. BLAISDELL.

Beloit College.

*The Trend in Higher Education, Religion and the Higher Life. Two vols. Pres. W. R. Harper. University of Chicago Press.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Rate Bill Passes House. The Hepburn Railroad Rate Bill passed the house by the practically unanimous vote of 346 to 7. This bill has the approval of the president. It is one of the most important acts of legislation in recent times. The bill itself is said to be almost ideal in its fitness to meet the situation as regards rebates and equal rates for all and may well mark a new era in our government of equality and justice. The union of both parties in passing the act is also significant and hails a new day. It is possible now to act on any bit of legislation on the merits of the question apart from partisan prejudices and ends. The senate will probably acquiesce, not daring to take the responsibility of defeating a measure so overwhelmingly demanded by the people.

Have We a Conscience? The passage of the rate bill, the action of the gas company in Chicago, giving its citizens 85 cent gas for five years, the evident desire of the traction companies to come to time, the haste of the insurance companies to reorganize and to appear virtuous, with other tendencies throughout the country on the part of corporations, is not simply an indication of the desire and necessity to avoid the coming storm. It is an indication that the American people have wisdom and also a conscience; that when the just settlement of all questions is apparent, the people of this nation with few exceptions, moved by their intelligence and love of right, will be desirous of doing the right and fair thing.

The Coal Situation. The country is now being disturbed in regard to the coal situation. The horrors of the last strike have not yet worn away. The long-suffering public is not desirous of further suffering and is apprehensive of a possible conflict. In the conference between the owners and the employees in the bituminous mines there was apparently irreconcilable differences and a strike seems inevitable. On Feb. 15 a conference of the anthracite leaders will be held. At this meeting no agreement seems possible. The situation is complicated. The mine owners' representatives claim that the miners are better cared for than ever, that business is poor and does not warrant an increase in wages or privileges, and that they have on hand large stores of coal. The miners claim that the increase in coal prices, and the general prosperity of business, especially that which uses coal, warrant the belief that the miners are not receiving their just part of the returns of the universal prosperity. On the other hand, the owners are hard hit by the investigation of Congress into the monopoly of the coal carrying trade, and the consequent freezing out of the independent owner and dealer, and also the possibility of injuring the tremendous business of the near future, notably that of the iron and steel industries. The miners also have their difficulties. They are not united, are warring among themselves and are in danger of losing all which they desire. Meantime the country must suffer. Why can we not have compulsory arbitration along such lines as this?

Great Sale of Automobiles. The automobile exhibition in Chicago has been the greatest held in this country outside of New York. The record for attendance and sales has been broken. High prices have led in the sales. The total sales amount to $7,000,000, more than $2,000,000 in excess of last year. At least one thousand machines have been sold at an average price of $3,000. Runabouts ranging in price from $500 to $700 have also had a large sale. These enormous sales make evident the future of the automobile and the present great prosperity of the country.

Mayor Dunne Takes Action. Mayor Dunne and the police are now actively engaged in a campaign against crime. The whole city has been aroused. The coöperative sermons in regard to the saloon have evidently borne fruit. The *Tribune,* apparently as a result of the suggestions in these sermons, has sent its reporters to investigate as to the enforcement of the laws. The result is that Mayor Dunne has in a heroic way revoked seventeen licenses because of the infringement of the laws regarding the closing of the saloons and the admitting of women. The council seems to be setting steadily in favor of 1,000 dollar licenses and also in favor of an increase of police protection. In this connection a mandamus from the Supreme Court has been sought by certain enthusiasts to compel Mayor Dunne to close the saloons on Sundays. While it may be desirable and at some future day possible, it would seem to be a matter of sound judgment and good sense to assist in the splendid work which is being done and can be done rather than to cripple and coerce a man who is already accomplishing noble results.

The Railroad King. The railroad and commercial worlds have recently been stirred by the merging of the Union Pacific and Illinois Central railroad systems under the manipulations of Mr. E. H. Harriman. The report also seems to be correct that he has secured a monopoly of railroad concessions in western Mexico. This confirms the opinion that Mr. Harriman is the greatest railroad man of the day. His group controls 22,276 miles and represents a capitalization of 638 millions of dollars in stocks and 625 millions of dollars in bonds and debts. It is the greatest railroad system of the world. This merger will be of benefit to the commercial and traveling public. When the capitalists have merged all the lines of the country shall we thank them and take over the roads as government property?

The Labor Outlook. The labor world continues to agitate. Some suggest that there will be no significant labor troubles this year but the evidence in favor of this is not apparent. The coal situation, the strike of all the building trades in New York City, and the printers' strike throughout the country would seem to be symptomatic. On the other hand the labor unions seem to be gaining their points. In the printers' strike the tendency is in favor of the printers with a possibilitiy of all sorts of results in the way of closed and open shops. The carpenters in Chicago obtain a large increase in wages and make an agreement covering three years. The brickmakers secure a closed shop agreement. Therefore the outlook is most favorable to the employes.

Mr. Wallace Now Speaks. Mr. John F. Wallace, former chief engineer of the Panama canal, is now having his opportunity. This is right. At first the public getting but one side of the story, were inclined to blame Mr. Wallace unreservedly. But it early became apparent that there was something back of the situation which would be of value to the public in estimating conditions. That something is now coming to the front. Mr. Wallace was interfered with and hindered in his work. Most unfortunate of all were and are the conditions relating to W. N. Cromwell, the legal adviser in the canal zone, and also an official in many of the accessory organizations. Secretary Taft will find it difficult to meet the situation and explain the attitude of the administration. But despite all this the canal will be cut.

Affairs in Morocco. The situation at Algeciras as regards the interests of the nations in Morocco is not reassuring. Yet it cannot be possible that war will result. Germany continues to protest against the policing of the country by France. The suggestion has been made that the United States do this. The people of the United States will hardly consent to such a course. They also find it difficult to see why France should be prevented from police duty. Perhaps Uncle Sam may find a way of reconciliation and bring the two great nations to terms.

The Danger in China. Congress refuses an appropriation asked by the president in order to send troops to the Philippines that they may be ready to go to China and protect American interests. This is sensible. China is coming to its own. It is not necessary for the United States to become entangled with European troops in another Boxer rebellion. The new Chinese army, estimated at 700,000, drilled by Japanese, will be able to care for Chinese interests, and through proper treaties American interests will be conserved. A rational way to treat with China is by diplomacy not by armies.

Chicago's New Buildings. Chicago's higher interests are being conserved. The new Congress Hotel, which is really a vast enlargement of the Auditorium Annex, will give one of the finest hostelries in the world. The same interests will build an elegant theatre on ground adjoining the hotel. The Field Museum, costing four or five millions of dollars will be erected in the park opposite. Near by is Orchestra Hall with the Thomas Orchestra, one of the best in the world. Frederick A. Stock has won such recognition from his past services that he is engaged as conductor for three years. He has large talent and is giving musicians great satisfaction in his leadership.

E. P. T.

THE HOME

Helps to High Living

SUN.—Faithfulness in seeking knowledge, and an equal faithfulness in applying it, constitute the genuine alchemy by which a dull, common-place, wretched life may be transformed into something radiant, interesting and helpful.

MON.—Morality must be accounted, not as a human device for keeping the rabble in order, but as a very much more august thing, as a veritable law of nature.

TUES.—The apparent failure turns out to be success, and the victory we are about to grasp becomes defeat.

WED.—I demand of myself, not that I shall want to be good—a mere baby prank—but that I shall *be* good, fit adventure for a man.

THURS.—The community can well enough do without me, but I cannot do without the community.

FRI.—Practical force and efficiency, the habit of success, is an essential and inexpugnable element of the moral life.

SAT.—There are those who have seized upon the idea of the splendor of life, and have realized it. What is possible to one is possible to all.

—*From The Children of Good Fortune, by C. Hanford Henderson.*

The Snow Lullaby

When all was dull and dark and sere
  In country and in town,
A song so soft that none could hear
  Was gently wafted down—
A song that floated to the hill,
  And sighed across the plain,
And soothed each fretting, brawling rill
  With its serene refrain.

It crept about the lonely tree
  Which held an empty nest,
And murmured low the lullaby
  That calmed the tree to rest;
It beat across the meadows wide
  Where grasses mourned for June—
And all their rustling whispers died
  Beneath its peaceful croon.

It sought the bare sweep of the field,
  The borders of the wood—
The shrubs that in the breezes reeled
  Now firm and sturdy stood;
It bade the sullen, leafless boughs
  That their harsh tones must cease,
And over all, from fields to sloughs,
  It scattered silent peace.

This was the song that had no sign
  Of music nor of word—
Yet grass and shrub and oak and pine
  And hill and valley heard.
Then came a wind that smoothed the snow
  With drowsy pat and sweep
And whispered, in the moonlight's glow:
  "The world has gone to sleep."

—*W. D. Nesbit in the Chicago Tribune.*

The Clever Cheese Maker

Once upon a time there lived, in a little straw hut, a poor cheese-maker and his wife. They made good cheeses, and sold them whenever they could; but they lived in a lonely spot, and few people passed by that way, so that they made but a slender living. Now it chanced one day that when the good wife came to count the cheeses she found that there were six missing, although she had not sold any or given them away.

So she said to her husband: "Some thief has stolen six cheeses in the night." "Good!" said the husband. "Bad!" said the wife. "Good, I tell you!" cried the husband. "We will watch tonight and catch the thief, and tomorrow we will take him before the judge and ask that he be forced to pay us twice the value of the cheeses."

"Good!" said the wife. "What a clever fellow you are!"

"Oh! I have not a pumpkin on my shoulders!" said the husband chuckling.

Accordingly, the husband and wife concealed themselves under the bed the next night and watched to see what would happen. About midnight the door opened softly, and in came a large brown monkey. He looked all about, and seeing no one, he went to the cheese cupboard, took three of the finest cheeses and made off. The wife was for following him, but the husband said, "No! let us wait and see if he comes again."

So they waited, and sure enough the monkey returned in a few minutes, and taking three more cheeses went off again. This time the man followed him. Holding the cheeses carefully in his arms, the monkey took his way through the woods till he came to the mouth of a cave, into which he ran. The cheese-maker slipped noiselessly after him. They went through a dark, winding passage, which led to a vaulted chamber hollowed in the solid rock. Here the monkey entered, while the man concealed himself behind a point of rock and peeped after him. The room was full of monkeys; and at the farther end sat the monkey king, on a throne made of a huge mass of gold. The cheese-maker stared at that, for he had never seen such a sight. When the monkey king saw the cheese, he howled with delight, seized the largest one, and gobbled it up.

When the cheese-maker saw that, he turned about and went home again, for he needed to see no more, having a bead on his shoulders, and not a pumpkin.

"How now!" asked his wife. "You come back without the cheeses?"

"Hold your tongue, good wife!" he said, "Knowledge is better than cheese."

"Truly!" said the wife scornfully. "It must be a fine knowledge to be worth six of my best cheeses."

The next night the man hid himself behind the door of the hut, and when the monkey-thief appeared, he sprang out and caught him by his long tail.

"Here, wife!" he cried, "bring me your shears, that I may cut off this fellow's tail for a rope to beat him with."

"Ai, ai!" screamed the monkey. "Do not cut off my handsome tail!" Spare me, and I will give you whatever you wish."

"Do you mean it?" asked the cheese-maker, giving the tail a twist."

"Ai, ai!" said the monkey, "I swear it, upon my honor!"

"Then," said the cheese-maker, "go and bring me a lump of gold from the king's throne as big as my fist, and you shall have your freedom and a cheese besides."

The monkey, glad to escape so easily, hastened away, and soon returned with the lump of gold.

"What do you want of this yellow stuff?" he asked. "It is only fit to make chains of."

"Well, I may want to make a chain some day," replied the cheese-maker. "The door will be locked after this," he added; "but whenever your master wants cheese, you know how to get it."

It happened, in this way, that the cheese-maker and his wife grew very rich; for the monkeys constantly came to buy cheese, and they always paid for it with heavy lumps of gold. Soon the straw hut disappeared, and in its stead a stately house of stone, with gardens and terraces about it. The cheese-maker wore a velvet coat, and his wife flaunted about in a satin gown; but still they never failed to make their cheeses twice a week.

"Why do you still make cheese?" asked the fine visitors who came to see them, idling in gilded coaches. But the cheese-maker had but one answer for them all: "Because I have a head on my shoulders, and not a pumpkin."

Laura E. Richards.

UNITY

PUBLISHED WEEKLY BY
THE UNITY PUBLISHING COMPANY
ABRAHAM LINCOLN CENTRE
Entered at Chicago, Ill., Postoffice as Second Class Matter

$2:00 PER ANNUM

EDITORS: JENKIN LLOYD JONES, WILLIAM KENT.
ASSISTANT EDITOR: EDITH LACKERSTEEN.
DEPARTMENT EDITORS: CYRUS A. OSBORNE, MRS. WM. KENT.
EDITORIAL CONTRIBUTORS:

Jane Addams	John Faville	Frederick Starr
Wilson M. Backus	Fred W. Hawley	Joseph Stolz
Richard W. Boynton	Chas. R. Henderson	Hiram W. Thomas
Fred'k W. Burlingham	Emil Hirsch	Willard B. Thorp
Francis A. Christie	Newton Mann	Oscar L. Triggs
Joseph H. Crooker	E. P. Powell	E. P. Tuller
Robert C. Denison	Granville Ross Pike	Eugene G. Updike
Fred'ck E. Dewhurst	Albion W. Small	R. A. White

THE FIELD

"The World is my Country, to do good is my Religion."

The Chicago Library Club

Among minor organizations of Chicago, one that deserves to be better known to the public at large, and if so known would doubtless command a fuller measure of interest and coöperation, is the Chicago Library Club. Founded in the stirring days when the Newberry Library was growing and building, the inspiration that called it into being seems to have come from members of the Newberry staff, who, in the library school at Albany and elsewhere, had realized the benefits of organization for the discussion of common aims. The time seemed opportune, the starting of the Newberry Library, the University Library, and smaller libraries in suburban localities, offering a goodly number of prospective members.

In December, 1891, a call was issued for a preliminary meeting to be held in the auditorium of the Newberry Library on the evening of Dec. 17 at 7:30 p. m. This call was signed by Dr. W. F. Poole, Frederick H. Hild and six others connected with the Newberry and Public Libraries. Pursuant to the call, twenty persons assembled at the given time and place. Dr. Poole was elected temporary chairman, Dr. G. E. Wire, secretary *pro tem*, and the ball was set rolling. A committee on constitution appointed by the chair, very quickly reported a constitution based on that of the New York Library Club, whose successful career had already been outlined to those present by Mr. C. A. Nelson, a former secretary of that body. The constitution as submitted was adopted article by article, and the first regular meeting was held on Jan. 8, 1892. At that time forty-seven names were presented for membership. Dr. Poole was elected president; Frederick H. Hild first and C. C. Pickett second vice-president; G. E. Wire, M. D., secretary; Miss Lydia A. Dexter, treasurer; and the club was fairly launched on a career, the end of which is not yet.

The organization was timely, for the following year Chicago was playing hostess to all the world at her Columbian Exposition, and the Library Club was prompt and ready in doing the honors for the librarians from at home and abroad who were drawn hither by the International Congress of Librarians and the annual meeting of the American Library Association. Those who participated will not forget the lunch at the not yet completed new building of the Newberry Library, the tally-ho drive about the city, with the visit to Buffalo Bill's Wild West Show offered us as a grand finale by the Chicago Library Club.

From that day to this, with varying fortunes and slightly varying policy, the club has pursued its unostentatious way, making little noise but starting various enterprises and carrying them on until others arose who could do it better.

Among these may be mentioned the home libraries which it has sometimes maintained with the coöperation of the librarian and students of the Chicago Normal School, sometimes with that of the Bureau of Charities and a few private individuals willing to contribute to their support. Much more might be done in this direction were ampler funds available. Even as it is fifteen such libraries are in active service, reaching some two hundred children, to say nothing of the older people in the homes to which their volumes go.

Jail libraries, too, that is the collections of books for prisoners in the County Jail and the Bridewell, were started and maintained by the Library Club until they had so demonstrated their usefulness that they were adopted as a regular part of the institutional system.

The Illinois State Library Association, with its growing plans for the libraries of the whole state, had its inception in the Chicago Library Club, and has always stood in close relation to it.

The Club, too, has a longer list of publications to its credit than one might imagine. The first was a mere folder of six pages, in 1892, "Constitution, Adopted December 17, 1891." A second folder with list of officers and members, and brief account of the origin of the club, appeared in 1893. In the fall of 1895, a booklet of twenty-six pages, The Chicago Library Club Manual, edited by the secretary, Edward L. Burchard, was issued. This added to the previous material a list of seventeen libraries in Chicago or its vicinity, stating organziation and location, hours and regulations, aim, scope and administration of each.

This list of seventeen libraries given in 1895 has grown to one of forty-four "Libraries in Chicago" in the neat little volume just out: Libraries of the City of Chicago, with an Historical Sketch of the Chicago Library Club, 1905, and the list might have been still more extended had repeated requests for data met with the desired response. Beside the condensed information in the above list, the little new volume contains extended sketches, handsomely illustrated, of the Ryerson Library, Art Institute, Chicago Historical Society Library, The John Crerar Library, Newberry Library, Chicago Public Library and the Library Club.

I quote from this new volume itself a statement as to what is probably the most widely useful and, in professional circles, the most highly appreciated of the Club's publications:

"Modest as was the little Manual of 1895, it prepared the way for 'A List of Serials in Public Libraries of Chicago and Evanston,' proposed by Dr. Wire as early as November 9, 1893, but not fully discussed until the meetings of 1896, and finally issued in 1901. Two committees were appointed to prepare and issue this publication, one on finance, F. H. Hild, chairman; one on editing, C. W. Andrews, chairman. The mode of preparation of this list was coöperative as to both compilation and expense of printing. Each library subscribed to a certain number of copies and sent to the editor a list of its periodicals, serials and society publications. Volunteers from the club met on certain evenings at the Chicago Public Library, and transferred the records of each library to specially prepared blanks which were later combined and revised by the editor. The editorial labor proved to be so heavy that under the strain of overwork in connection with other duties, the chairman was obliged to lay aside the work for several years. The postponement of publication, however, allowed the libraries opportunity to complete many broken sets and so was rather an advantage. When the list finally appeared it showed itself at once to be, not only the most important coöperative library enterprise ever undertaken in Chicago, but it outstripped in extent and scope every previously published union list not prepared under governmental auspices. A supplement to it was issued by the John Crerar Library in April, 1903, incorporating many new sets, and a second supplement, in which all the entries of the first supplement are to be included, is now (April, 1905) in preparation."

The Club holds its meetings, to which visitors are cordially welcomed, in the Reading Room for the Blind, near the Randolph street entrance of the Chicago Public Library, on the second Thursday evening of each month from October to May inclusive. Its speakers of late years have not been confined to club members or even to librarians, nor to a single range of topics. It has listened now to Librarian Wm. H. Brett, of Cleveland, on the Relation of Libraries and Schools; to Librarian Herbert Putnam, LL.D., on the Coöperative Plans of the Library of Congress; to an inspirational "talk" by Mr. Melvil Dewey, or an address by Dr. James H. Canfield, on the library as an educational institution; and again to Prof. J. Westfall Thompson, on France and the Dreyfus Case; to Miss Jane Addams, on branch libraries from the point of view of the sociologist; to Prof. Charles Zueblin, on the Modern Library Movement; and to Dr. Emil G. Hirsch on Libraries and Education. It has had illustrated lectures, symposiums, informal talks and social evenings. It has been by turns grave and gay, taking a broad view of the profession of its members and interesting itself in the varied aspects of their relation to the community.

Its very latest meeting, held on the evening of Feb. 8, was typical of one of its abiding interests, the paper of the evening

being a very able one by Miss Harriet E. Peet, on Relations of Library and School, prepared for the English Club. This was followed by a discussion of Chicago conditions, participated in by representatives of the School of Education, the Chicago Normal School, and of several city schools, all agreeing in the need of more adequate provision for the reading of Chicago's school children. It is idle, they say, to talk of the undesirability of drawing children to the main Public Library. The children are already there, as any one may see on Saturday afternoons, and they should be provided for. Why has not the Public Library a children's room, well equipped and in charge of a competent children's librarian? This is a question quite germane to the investigations of the Anti-Crime league. We commend it to the attention of those reformers.

M. E. H.

Announcements.

Wanted—A young minister to assist Alfred W. Martin, minister of the Free Church, Tacoma and Seattle. Address "The Summit," Seattle, Wash.

A New Plan

Our readers will discover in another column the advertisement of a Chicago firm which proposes to bring comfort and peace of mind to the busy housewives among the friends of Unity all over the country. It has been customary for mail order houses to sell all kinds of merchandise from needles and thread to steam engines and threshing machines; but never before, we think, has a business house of reputation and ability offered to clean and color the daintiest fabrics for any household in the country, both gathering them and returning them in safety to their doors, through the medium of the express and mail. This enterprising firm has embarked upon this new plan believing that its secret and very successful process will enable it to serve distant customers in cleaning and dyeing and renewing costly garments with the same success that has characterized its service in its local trade. See advertisement elsewhere of Shuman & Co.

THE JEFFERSON BIBLE

BY

THOMAS JEFFERSON

BEING

"The Life and Morals of Jesus of Nazareth"

COMPILED BY THE THIRD PRESIDENT OF THE UNITED STATES

THIS RARE BOOK is a monument to the painstaking energy and religious zeal of Thomas Jefferson. The priceless original volume, its pages worn and stained with age, is carefully preserved in the National Museum at Washington, but an accurate reproduction of the original was ordered by the U. S. Government from the plates thus made a limited number of copies have been printed and are now obtainable at exceptional figures. The work includes a harmony of the four gospels in English, Latin, French and Greek, and is beautifully printed and handsomely bound. Originally sold at $5.00 a volume, the publishers offer a few remaining volumes to the readers of Unity at 60% discount, or $2.00, net, if ordered at once.

MANZ ENGRAVING CO.

195 Canal Street, Chicago

[Engravers and Electrotypers for Unity]

THE SEARCH-LIGHT

An Illustrated Weekly of News and Progress

If you really desire to keep well informed as to all of importance that is going on in this world home of ours, you will find *The Search-Light* is just what you have been looking for.

Send a postal for a sample copy and list of special combination offers.

The Search-Light Publishing Co.

24-26 MURRAY STREET NEW YORK

The Universalist Leader

The National Organ of the Universalist Church, is a weekly 32-page Religious Journal, standing for a Rationally Reverent and a Reverent Rational Christianity.

Terms: $1.00 per year. One month on trial 10c.

ADDRESS

Universalist Publishing House

BOSTON AND CHICAGO

Lincoln Farm Association

Unity Publishing Company,
Abraham Lincoln Centre, Chicago.

Enclosed find $_____ as my contribution to the Lincoln Farm Association. Please send membership ticket to

Name _____

Town or City _____

Street and No. _____ *State* _____

If you wish more subscription blanks to circulate state how many _____

Scientists, Educators, Authors, Linguists and Professional Men are especially interested in

The Hammond Typewriter

BECAUSE it is the only writing machine on the market which meets ALL their requirements. No matter what YOU require in a typewriter THE HAMMOND

WILL-DO-IT

Faultless Alignment
Ease of Operation
Any Width of Paper
Tabulating Capacity
Uniform Touch and Impression
Ready Manifolding
Eighty Styles of Type (all languages)
Speed, Durability, Portability

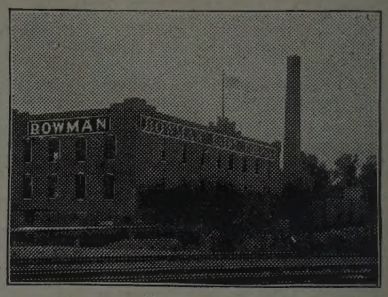
Clergymen are especially interested in the HAMMOND. There are more of these machines in use in Church and Study than of all other makes combined. The No. 4 HAMMOND is built especially for sermonizing—wide spaces and large type—and no study is complete without it. Now it's your move. Every minister should write for our easy payment proposition.

No other machine has so many exclusive features. If you want the BEST you should be interested, and, if interested, you should have our catalogue. Shall we send you one—free?

The HAMMOND TYPEWRITER COMPANY
Third Floor, Security Building, CHICAGO, ILL.

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY



Finest Cream Butter Churned Daily
Choicest Buttermilk

So. Side:
4221-29 State Street

CHICAGO EVANSTON OAK PARK

HAND SAPOLIO

FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every wash-stand.

ALL GROCERS AND DRUGGISTS

GINSENG is a money making crop. Room in your garden to grow hundreds of dollars worth annually. Thrives throughout the U. S. and Canada. We sell roots and seed during spring and fall planting seasons and buy the dried product. You can get started in this profitable business for a small outlay. Send 2c stamp to-day for illustrated literature telling all about it.

THE ST. LOUIS GINSENG CO., St. Louis, Mo.

His Life A 10-cent Harmony of the Gospels

Just the thing to use in connection with the S. S. Lessons this year. Prepared by Drs. Strong, Soares and Barton, Congregational and Baptist ministers of Oak Park, Ill. This little harmony of the gospels has been sold by the thousand everywhere. Size, 26 pages, will fit the pocket. Bound in paper, yrepaid, 14c. 50 copies, $5.00. Bound in cloth, prepaid, 25c. 25 copies, prepaid, $5.00. Bound in leather, per copy, prepaid, 75c.

Lincoln Centre Book Store Oakwood and Langley Avenues, CHICAGO

Work for Yourself

Southwest

along the

Santa Fe

and own a Home

There's a place Southwest for you. It can't come to you, but you can go to it. Perhaps that place is in Kansas, or Colorado, or New Mexico. It may be in Texas or California.

We will gladly send truthful booklets about the regions named, and try to fully answer your questions. Write to-day to Gen. Colonization Agt., A. T. & S. F. Ry., Railway Exchange, Chicago.

20 DISCOURSES by Dr. Emil G. Hirsch

1 "The Jews and Jesus"
2 "Jesus, His Life and Times"
3 "The Doctrines of Jesus"
4 "Paul, the Apostle of Heathen Judaism"
5 "Why Am I a Jew?" [I]
6 "Why Am I a Jew?" [II]
7 "The Inalienable Duties of Man" [I]
8 "The Inalienable Duties of Man" [II]
9 "Myth, Miracle and Midrash"
10 "The Bible in the Light of Modern Science"
11 "The Place of the Individual in Organized Charity"
12 "Some Tendencies of the Modern Drama"
13 "Attacks on Jews and Judaism"
14 "Judaism and the Higher Criticism"
15 "The Doctrine of Evolution and Judaism"
16 "Judaism and Modern Religion"
17 "The God of Israel"
18 "The Concordance of Judaism and Americanism"
19 "The Responsibility for the Russian Massacres"
20 "Reform Judaism and Unitarianism"

Single copies mailed to any address, postpaid, on receipt of 10 cents.
Twelve for $1.00

Bloch & Newman, Publishers
"THE REFORM ADVOCATE"
204 Dearborn Street : : : : CHICAGO

Double daily train service to New Orleans. Send for a free descriptive booklet.

Connects with Southern Pacific Steamship leaving every Wednesday afternoon for Havana. Send for free illustrated folder on Cuba.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, PASS. TRAFFIC MGR., CHICAGO.
S. G. HATCH, GENERAL PASS. AGENT, CHICAGO.

SENT ON APPROVAL
to responsible people

Laughlin
Fountain Pen.

Guaranteed finest grade 14k
SOLID GOLD PEN

To test the merits of this publication as an advertising medium we offer you your choice of

These Two Popular Styles For Only **$1.00** Postpaid to any address

(By registered mail 8c extra)

Holder is made of finest quality hard rubber, in four simple parts, fitted with very highest grade large size 14k. gold pen, any flexibility desired—ink-feeding device perfect

You may try the pen a week; if you do not find it as represented, a better value than you can secure for three times the price in any other make, if not entirely satisfactory in every respect, return it, and we will send you $1.10 for it, the extra 10 cents being for your trouble in writing us and to show our confidence in the Laughlin Pen—(Not one customer in 5,000 has asked for his money back.)

Either style—Richly Gold Mounted, including a handsome extra fine leather case for presentation purposes, $1.50 extra.

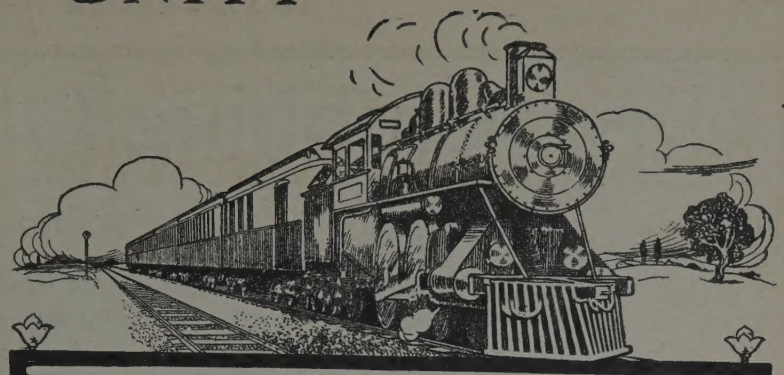
Grand Special Offer

For an investment of $2.50 we send you a Fountain Pen Outfit, including richly gold mounted fountain pen and extra fine leather case, that you cannot duplicate elsewhere for $10.00—and refund your money if you are not enthusiastic with your purchase.

Lay this "Publication" down and write NOW.

Safety Pocket Pen Holder sent free of charge with each pen

ADDRESS
LAUGHLIN MFG. CO.
955 Griswold Street
DETROIT, MICH.



California Trains

THREE FAST TRAINS
leave Chicago daily for the Pacific Coast, via the Chicago, Union Pacific & North-Western Line, over the only double track railway between Chicago and the Missouri River.

The Overland Limited

The pioneer fast through electric-lighted train to San Francisco and Portland daily. The most luxurious train in the world. Less than three days en route.

The New Los Angeles Limited

Electric-lighted, daily through train arriving at Los Angeles afternoon of the third day, via the new Salt Lake Route. Entire new equipment. Drawing-Room and Tourist Sleeping cars, Composite-Observation cars, Dining cars.

The California Express

Daily to San Francisco, Los Angeles and Portland, through without change. Pullman Drawing-Room and Tourist Sleeping cars. Free Reclining Chair cars.

The Best of Everything.

All agents sell tickets via this Line.

Write for booklets, maps, schedules, rates, list of hotels, and description of limited trains.

W. B. KNISKERN, P. T. M.,
Chicago & North-Western Ry.
CHICAGO.

THE NORTH-WESTERN LINE
UNION PACIFIC THE OVERLAND ROUTE
SALT LAKE ROUTE

OL 292

WE DYE and clean BY MAIL

SEND US your costliest Silks, Satins, Furs, Laces, Suits and Overcoats to *clean* and *dye*. We will return them as good as new. All by our *own* and secret process.

Send for Booklet A.—Free.

Bank reference furnished.

SCHUMAN & COMPANY
3954 Cottage Grove Ave.
CHICAGO, ILL.

Second-Hand
Hammond Typewriter

Good as new and recently from the factory at SPECIAL BARGAIN.

Also a Fine Electric

Stereopticon At Half Price

ADVERTISING MANAGER UNITY
Lincoln Centre, Chicago

The Western Conference News Letter

The Official Organ of Western Unitarianism

The aim of this sheet is to establish intimate relations between the Unitarian churches of the Central West by being a newsletter. It also contains articles upon subjects of general interest. Business address, 157 Dearborn St., Chicago.

RECREATION
means "made new"

You get re-creation at

French Lick
and
West Baden Springs

The Waters are famed for healing.

There are hunting, fishing, horse-back riding, all natural sports and healthful amusements—golf, tennis, etc.,—and the finest of Hotels, new and modern, with bath for every room; splendid table and service.

Get the Booklet and read about it.

CHAS. H. ROCKWELL, Traffic Manager. FRANK J. REED, Gen'l Pass. Agent.
CHICAGO

MONON ROUTE

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

Clubbing Offers

Perhaps the most remarkable Clubbing Offers made by any legitimate periodical.

We are anxious to get acquainted with you and will call regularly if you will simply say the word. These offers to new subscribers to UNITY

Outing	$3.00	
Current Literature	3.00	
World's Work	3.00	
Review of Reviews	3.00	
Congregationalist (new)	3.00	Our Price $2.50
Any One of the above with UNITY	2.00	
Regular Price	$5.00	
Any Two with UNITY, $8.00 for	4.50	
Review of Reviews	3.00	Our Price $3.50
Cosmopolitan	1.00	
Woman's Home Companion	1.00	
UNITY	2.00	
	$7.00	
Review of Reviews	3.00	Our Price $3.00
Cosmopolitan	1.00	
UNITY	2.00	
	$6.00	
Review of Reviews or World's Work	3.00	Our Price $3.00
World Today	1.00	
UNITY	2.00	
	$6.00	
All four of above, regularly	9.00	$4.65
World's Work	3.00	Our Price $5.25
Country Life	4.00	
UNITY	2.00	
Until Feb. 1st	9.00	
Outlook (new)	3.00	Our Price $5.00
or		
Congregationalist (new)	3.00	
Appleton's Book Lovers	3.00	
UNITY	2.00	
	$8.00	
Congregationalist (new)	$3.00	Our Price $5.00
Am. Illustrated Magazine	1.00	
Review of Reviews	3.00	
UNITY	2.00	
	$9.00	
Review of Reviews	3.00	Our Price $3.50
Everybody's Magazine	1.50	
UNITY	2.00	
	$6.50	
Am. Illustrated Magazine (Formerly Leslie's Monthly.)	1.00	Our Price $2.80
World Today	1.00	
Success	1.00	
UNITY	2.00	
	$5.00	
World Today	1.00	Our Price $1.60
UNITY	2.00	
BOTH TO NEW SUBSCRIBERS	$3.00	
Review of Reviews	3.00	Our Price $5.00
Cosmopolitan	1.00	
Success	1.00	
World's Work	3.00	
UNITY	2.00	
	$10.00	
UNITY	2.00	Our Price $2.00
National Magazine	1.00	
World Today	1.00	
	$4.00	
With Review of Reviews	7.00	Our Price $3.50
or		
World's Work	7.00	
Everybody's Magazine to any combination, add	1.50	

Any other combination desired with UNITY, Write for our Special Price.

UNITY PUBLISHING COMPANY